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**Evangelical Visitor - August 11, 1941 Vol. LIV. No. 16.**

V.L. Stump

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Eunice Cassel 1926-LT  
R 1 Clayton, Ohio

# EVANGELICAL VISITOR

Volume LIV.

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Number 16

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## The Pot of Oil

Edward Gilmore

## The Finished Work of Christ

## On Board the "Zam Zam"

Dr. J. Tinsley Smith

## Sunday School Dept.

## Foreign Missions

## *The Sun-Bright Clime*

C. E. Harroun

Have you heard, have you heard of the sunbright  
clime,  
Undimm'd by sorrow, unhurt by time;  
Where age has no power o'er the fadeless frame:  
Where the eye is fire and the heart is flame,  
Have you heard of that sun-bright clime?

A river of water gushes there,  
'Mid flowers of beauty strangely fair,  
And a thousand forms are hovering o'er  
The golden waves and the dashing shore,  
That are seen in that sun-bright clime.

A million of forms all clothed in white,  
In garments of beauty clear and bright;  
They dwell in their own immortal bowers,  
'Mid fadeless hues of countless flowers,  
That bloom in that sun-bright clime.

Ear hath not heard and eye hath not seen—  
Their heavenly forms and their changeless sheen,  
Their ensigns are waving, their banners unfurled,  
O'er the jasper walls and the gates of pearl  
That are fixed in that sun-bright clime.

But far, far away is that sinless clime,  
Undimm'd by sorrow, unharm'd by crime;  
Where 'mid all things that are fair is given  
The home of the just, and its name is heaven,  
That's the name of that sun-bright clime.

—Gospel Banner.



## NEWS AND COMMENTS

**Institute Religious Reign of Terror.**—"In March a number of 'worship associations' [churches] were dissolved as being 'inimical to the state,' and their members, including very many ministers, were arrested as 'enemies of the people.' Churches were closed, monasteries in Lithuania were dissolved, and the 'liquidation' of the ministry was proceeding more quickly. An anti-religious reign of terror had begun in the Baltic area. The president of the Godless League, Yaroslavsky, personally directed the 'dechristianization' of the Baltic soviet republics. In his 'collected works,' which were substituted in schools for Bible, catechism and hymnbook, this irreconcilable atheist declares: 'The only kingdom of heaven that exists is the one which we are making for ourselves today under the leadership of Comrade Stalin; and the only real hell is to be found in the capitalistic countries, where the workers are being sucked dry and plagued to death.'"—Denzil G. M. Patrick, in *Christian Century*.

**Close Christian Schools.**—"One of the first things to be transformed was the school system and education in general. There was no longer any such thing as a Christian school. Hundreds of school teachers were dismissed; in their place students were appointed after a course of instruction in communism. At the University of Riga 'Communism and Leninism' was introduced as a special subject with a staff of seven teachers. A Protestant and a Catholic professor were both given the choice either to be deported to Siberia or to undertake the scientific development of godless propaganda. They chose martyrdom. No less a man than Molotov guaranteed the promotion of the anti-religious struggle in these Baltic republics."

**Send Ministers to Special Concentration Camps.**—As for the church situation in the Baltic republics under soviet rule, the following facts are taken from the Swedish paper, *The Church Under the Cross*: "The Ministers of religion in Estonia, Latvia and Lithuania were allowed to become soviet citizens, but not to have the right to vote. A number of clergymen, including Metropolitan Alexander of the Estonian Orthodox Church, were persecuted. Pastors and priests were banished, and special concentration camps are said to have been established for them, because they were not to be allowed to come in contact with their fellow prisoners, who might be influenced by them."

**Soviet-Nazi War Welcome to Swiss.**—Believe Bolshevization of Europe Is Averted—Russia Liquidates the Baltic Churches—Crops Damaged. (Correspondence from Central Europe).—Geneva, June 24.—The big sensation of the recent past has been the outbreak of hostilities between Germany and soviet Russia. Reactions of course vary, but the chief one everywhere is one of great relief. Behind all the events of the war

hitherto, the enigmatic and menacing specter of soviet Russia had loomed. The great fear of everybody was that all the European countries would be so exhausted after the war that the bolshevization of Europe would be an easy matter for a powerful and fresh Soviet Union. Indeed, it was felt that that might be the only alternative to chaos. It is therefore not only fascists and national socialists who welcome the present campaign as a fight for European civilization against Asiatic barbarism and a tyranny at least equal to that of national socialism. Switzerland herself has never had diplomatic relations with soviet Russia, and recently dissolved the Swiss Socialist Federation because of its soviet connections, as shortly before she had dissolved the Fascist Swiss National Movement. Thus the oldest European democracy would not be prepared to regard soviet Russia as more worthy of support than national socialist Germany.

—News Item.

**Conscientious Objectors.**—Figures issued by the National Service Board for Religious Objectors, Washington, show that more than 1,200 conscientious objectors to war are now engaged in work of national importance under civilian direction in nineteen Civilian Public Service Camps. Additional assignments are being made weekly and several more camps are being prepared in the Illinois-Indiana-Ohio-Pennsylvania area to handle the men placed in Class 4-E. At the present time camps are in operation at Petersham, Royalston and Ashburnham, Mass.; Stoddard, N. H.; Cooperstown, N. Y.; Kane, Pennsylvania; Patapsco, Maryland; Grottoes, Virginia; Marietta, Ohio; Bluffton, Merom, Richmond and Largo, Indiana; Stronach, Michigan; Decatur, Ill.; Magnolia, Arkansas; Colorado Springs, Colorado; San Dimas, California; and Cape Hatteras, N. C. Nearly a third of the total registrants certified by local boards as sincere conscientious objectors are Mennonites with Brethren having the second greatest number. Friends, Methodists and Jehovah's Witnesses each have about the same number. Eighty-six different religious groups are represented among the 1,850 registrants now assigned or awaiting assignment to Civilian Public Service Camps.—Observer.

**The Julius Rosenwald Fund** reported last week that it had spent \$16,620,000 since it was established "for the well-being of mankind" in 1917. Edwin R. Embree, president of the fund, said its programs in education and Negro welfare required \$769,061 for the year ended June 30. Of this amount, \$300,000 was spent for rural education among both Negroes and white people in the South. There now remains a balance of approximately \$4,000,000, which Rosenwald, a Chicago merchant and philanthropist, provided must be expended within twenty-five years after his death, or by 1957. Embree stated the policy is to continue expenditures as opportunities occur and that the fund will

probably complete its work in another five to seven years. "The major work," he said, "is in improving education and health and in making possible better functioning of our democratic ways of life. To this end a chief interest has been in increasing opportunities of Negroes, who make up one-tenth of the total population of the nation and one-fourth of the population of the historic region of the South." Of the total payments for philanthropic purposes during the last twenty-four years, about \$11,000,000 was spent in the South. Chief expenditures have been: Negro schools, \$5,250,000; rural education, \$1,250,000; fellowships, \$1,000,000; Negro universities and colleges, \$3,000,000; Negro health, \$1,500,000; general medical services, \$1,333,000; general education and social studies, \$1,750,000 and library services, \$750,000. This man was a Jew.

\* \* \* \* \*

**The Average American** now lives 62.5 years, as compared with a span of fifty years in 1900, the Census Bureau reported last week. In 1920 the figure was 57 years and in 1930 it was 59.2. Women continued to hold an edge over men. The average span for white women is 64.5 years, against 60.6 for men. In 1900 women averaged fifty-one years, men fifty. The average for non-white women is fifty-three years, for men fifty years.

\* \* \* \* \*

**Airports in the United States**, either in use or in course of preparation, now number 2,277, according to the Civil Aeronautics Commission. Seventy-five of the total number have been started since January 1. Nearly half the existing airports, or 1,035 in all, are municipally owned. Army and navy fields number 101.

\* \* \* \* \*

**The Cost of Living** increased 3.4 per cent in the three months ended June 15, the Bureau of Labor Statistics reported on July 19. Approximately half of the increase, the bureau added, came during the last month of the period when retail food costs climbed 3.7 per cent in 51 large cities. Greatest increases in prices were those for pork, lamb, lard and other shortening, eggs, onions, potatoes and apples, the bureau said.

### RADIO SERIES ON THE BIBLE (The Light Shines in the Darkness)

The Rev. Francis C. Stifter, D.D., editorial Secretary of the American Bible Society, will again be heard over the facilities of the National Broadcasting Company every Thursday during August, September, October, and November at 1:30 EDT up to September 25 inclusive and EST after that date.

Under the theme "The Light Shines in the Darkness" Dr. Stifter will trace the story of the Bible's unbroken ministry throughout the Christian centuries and the marvelous way in which the present bewildered world is demanding light from this book, which has, in recent years, become the book of all the nations.

The talks will be entitled:

Aug. 7—A Thousand-candle Power  
Aug. 14—The Light of the World  
Aug. 21—Trimming the Wick  
Aug. 28—Torchbearers  
Sept. 4—Indirect Lighting  
Sept. 11—The Electric Eye  
Sept. 18—The Lower Lights  
Sept. 25—Lamplighters  
Oct. 2—Reflectors  
Oct. 9—Matches  
Oct. 16—Campfire Glow  
Oct. 23—Highway Flares  
Oct. 30—A Nation Finds the Light  
Nov. 6—A Nation Is Born in the Light  
Nov. 13—A Nation Gropes for the Light  
Nov. 20—You Cannot Blackout the Stars  
Nov. 27—The Bible, or Else . . .

The series may be heard over WJZ or your Blue Network Station.



## Mercy Drops Falling

CHRISTIANS EVERYWHERE are agreed that there is a desperate need for a revival of old time religion. Most everywhere you go among church groups various projects and methods are being discussed. There is, however, another group who doesn't do a great deal of talking and who has little experience or faith in the use of various stereotyped methods and means, but who in their quiet and earnest way have laid hold on God in prayer and in personal work. This group has found two things happening. First of all there is a deepening of their own spiritual life. These Christian men and women have new flowers growing in their garden, a deeper and more spiritual appreciation of the blessing of redemption, and at the same time their personal work and efforts are being rewarded, for in many places the mercy drops of revival showers are beginning to fall. Let us hope and pray that they portend a glorious and wonderful downpour of revival showers everywhere.

At the annual conference and retreat of the sister church nearby seventy-one young people knelt at an altar of prayer, and an eye witness tells us that such weeping, crying, and seeking God, has not been seen in their church since the days of the old-fashioned revival. From another church comes the report that in a two weeks' meeting some eighty knelt at an altar of prayer and sought the Lord. In our own congregation a ten-day revival effort right in the midst of harvest brought a glorious outpouring of revival showers upon us, and a goodly number definitely sought the Lord and obtained definite results.

In these times of outpouring it is always the unexpected that challenges us and helps us to realize how weak our faith has been. God has a revival for the church, and if once we will get the spirit of sacrifice and an inborn passion and desire for the service of Christ this thing of religion and soul winning will become a personal matter to us. When it does, mercy drops will fall and the revival showers of God's grace will be coming in a refreshing, invigorating, saving, and sanctifying downpour.

## What Is God Doing Today?

HUMANITY TODAY HAS not changed much from what it was at the time our Lord walked upon the earth. The Pharisees and co-religionists of that day were not satisfied with the great work that the Lord Jesus was doing in raising the dead, cleansing the lepers, healing the sick, restoring sight to the blind, but were continuously asking for a sign, something still more spectacular. What Jesus was doing had become rather commonplace with them, and like



many today even though they couldn't understand or explain what they saw, probably said, "Well, it just happened."

The human being is a terribly curious person, and we Christians often allow our curiosity to lead us pretty far away from the high objectives of our calling. Let the announcement go out that a fairly well-known Bible exponent of prophecy is to speak on any given prophetic subject and there are multitudes who flock to hear his prognostications. If these are lacking the message is disappointing. "He didn't know his stuff," etc., etc. We allow our curiosity to dwell so much on the mysteries of the future that we lose sight of what God is doing today. We are apt to think that the great work of saving, sanctifying, healing, and raising from the dead men's souls is, oh, so very commonplace, and in our anxiety and concern and wonder about

This issue of the Visitor records the death of two well-known and former church leaders, Eld. J. W. Hoover of Ridgeway, Ontario, and Bish. H. L. Trump of Polo, Illinois, whose passing forcibly reminds us that here we have no continuing city.

### ELD. JOHN W. HOOVER

Bro. Hoover, as outlined in the obituary appearing in this paper, was a well-known and very active minister and evangelist in the church in earlier days. The highest point of his ministry was reached possibly 45 years ago, for at that time he held many revival meetings, some with very notable results. Many of these converts have passed on but there still remains a goodly number who remember the time when under the ministry of this spirit-filled evangelist conviction fell upon their hearts and they sought and found the Lord.

### BISHOP HENRY L. TRUMP

Bish. Trump, too, filled a unique place in the varied activities of the church, his father being a minister and evangelist before him and one of the pioneers who settled in northern Illinois and organized the work at that place. Bro. Trump was especially successful in financial matters and became a great steward for God. We probably will never know the amount of money he gave to the Lord's work. Greater, however, than this was his ministry and his godly life which won for him the respect and esteem of all those who came in contact with him. The church at large and especially the northern Illinois group will greatly miss this father in Israel. Sr. Trump is left to carry on, and with her advanced age she needs our sympathy and prayers. May our heavenly Father comfort and sustain her.

the future we lose sight of the fact that we should be workers together with Him. In fact we occupy one of two places. Either we are standing on the side lines feeding our idle curiosity and looking to see what may happen or else we are by His side. If at His side no doubt we have heard His words, "The fields are white to harvest" and "The laborers are few." Yes, it is true that a blessing is pronounced upon those who read Revelation but the blessing is promised for obedience and not the attempt of foretelling future events. Real workers in the harvest field of the our Lord are not so much concerned as to whether the sun is past its zenith or at what place it really is, for they know that the night cometh when no man can work. Now is the day. The true light of the world is shining. The prayer of their heart finds expression in the words of James Montgomery.

*O Spirit of the living God,  
In all thy plenitude of grace,  
Where'er the foot of man hath trod,  
Descend on our apostate race.*

*Give tongues of fire, and hearts of love,  
To preach the reconciling word;  
Give pow'r and unction from above,  
Where'er the joyful sound is heard.*

*Be darkness, at thy coming, light;  
Confusion—order, in thy path;  
Souls without strength inspire with might,  
Bid mercy triumph over wrath.*

*Baptize the nations; far and nigh  
The triumphs of the cross record;  
The name of Jesus glorify,  
Till ev'ry kindred call him Lord.*

## "Peace, Peace"

"PEACE, PEACE," and there is no peace, for on every hand the war clouds are thickening and darkening. The area of the war is widening and the conflict increases in intensity. The leaders of our own government are pushing farther and farther into actual anticipation, and yet in the midst of all these preparations for slaughter there is much talk about a new world order when again peace is established among the nations. The leaders of this movement, of course, anticipate the destruction of Hitler and resolve their thoughts into that channel of thinking which supposes the world to be in about the same shape it was when the Versailles treaty was signed. This failed and true peace was not established, they say, because of the blind selfishness of men in the various countries of the world which resulted in certain powers determining primarily to save their political and commercial interests, and, of course, as a result the various agreements set in motion to maintain peace were not elastic and impartial and could not peacefully adjust international disputes.

If we reflect a moment on the history of

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## The Pot of Oil

Edward Gilmore

Text, II Kings 4:2: "... tell me, what thou hast in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil."

THE EVENTS in the life of Elisha are more like those of the life of Christ than any other in the Old Testament. His ministry and miracles represent the ministry of Jesus in their gentleness and grace. In this interesting account we have an object lesson of God's all-sufficiency for the supply of every need.

First we note in the case of this poor widow an example of great need. She was hopelessly in debt, and her means of support were gone. Her creditors were about to take her two sons as slaves in lieu of the debt, and she had nothing in the house to eat, save a pot of oil. Her situation represents the very worst and most helpless state in which a child of God can be found. She had no one to go to but God, and unless delivered by Him her situation must have become one of the greatest extremity. Someone has rightly said that God loves hard places, and faith is usually born of dangers and great need. Jacob wrestled all night at Peniel until God met him and changed his manner of walking, and gave him a new name.

It was only after the doubling of the number of brick, and increasing of the cruel lashes in Egypt, that Israel exercised sufficient faith to call on God for deliverance.

Next we would notice the widow's resources. It would seem to us that her resources were very inadequate indeed, yet Elisha used the little that she had to supply all her future need. God will take what we have, if we will consecrate it to him, and magnify it beyond our greatest expectation. Moses had only a rod to divide the Red Sea, and break the power of Pharaoh. David had only a sling and five stones to slay the mighty, defiant Goliath, but what a victory. The little lad had only five loaves and two fishes, just enough to satisfy his own hunger, but when given to Jesus it was sufficient to feed five thousand people, and twelve baskets full left over. God can work with very simple instruments, and our least is enough for Him if we allow Him complete control.

It was only a little pot of oil, but what possibilities. It is a type of the blessed Holy Spirit which every believer may have, and in some measure does have, and which, if He has His way, is equal to every possible situation and need of our Christian life. But how often is He an unrealized power and an unemployed force in our lives. The story is told of an old Scotch

mother, whose son was in the service of the government in India. She became extremely poor, and finally she went to her pastor and told him of her poverty. "But does not your son write to you?" asked the pastor. "Oh, yes," she said, "and he sends me such pretty pictures in the letters." The pastor asked to see one of the pretty pictures, and the impoverished mother brought out her Bible from which she produced a great number of Bank of England notes. "Why, mother," cried the pastor, "these notes represent money enough to have supplied all your needs. You have had a fortune in your Bible without knowing it."

But as is usually the case, this poor widow needed to meet certain conditions ere she received divine help. She was directed to make room. She must get empty vessels to hold the supply which was to be given. We need to empty ourselves of our self-sufficiency and self-nature, and make room for God in our lives. It is not enough to have and realize a need; we must be empty if God is to fill us.

Then she had to exercise real faith in advance. As she went from one neighbor to another, she anticipated that these empty vessels would be filled. She believed Elisha, even though there were no visible signs as yet. She did not wait until the oil was running over from her little pot, but she provided vessels in advance. God always has honored faith more than sight. The next step of faith on her part was that she must pick up the little pot to pour into the larger vessels, and as she did so, the oil continued to flow until every vessel was filled, and bless God, it might have been flowing yet if there had been room enough to hold its multiplying stream. What a glorious truth, that God was still working when her faith had reached its limit. The oil did not stop until the woman stopped, and the blessing was received in proportion to her faith. The same God is still working, and our faith will stop long before his willingness and resources are exhausted.

The last lesson that we see in this beautiful story, is that the widow was told to "go and sell the oil, pay the debt, and live thou and thy children of the rest." The oil was but a representative value, and was convertible into money, food, clothing, lands or anything that she needed. How wonderful that everything we need is in Jesus. Do we need to be saved? Jesus can do it. Do we need to be sanctified? Jesus can do it. Do we want to be ready to meet Him? Jesus will help us if we make room for Him, and in faith go forward, depending upon Him.

## "In the Shadow of Thy Wings Will I Make My Refuge"

(Psalms 57:1)

Henry C. Spence

LORD, I rest upon Thy promise, that whatever the days may hold,  
Thou wilt never fail nor leave me, and Thy love will close enfold  
That whatever the unknown future still with me Thou wilt abide.  
Mine unchanging Friend and Helper and my never erring Guide.

"INASMUCH." (Matt. 25:40)

If I can live to make a sad face brighter  
Or to give some look of lustre to some tear-dimmed eye  
Or even impart one crumb of comfort to an aching heart,  
Or cheer some way-worn soul in passing by.  
If I can lend a strong hand to the fallen,  
Or spend my days that others Christ may gain,  
My life tho' bare perhaps of much that seemeth dear and fair,  
To those of earth; will not have been in vain.

## Editorial

(Continued from page 243)

the world we will be enabled to determine why there have always been wars and why, even if this war should cease, man will be in no better frame of mind to bring a lasting peace than in any other preceding age. The only antidote for human selfishness that has ever been found in any age is the pure and undefiled religion of the Lord Jesus Christ. This fact is obviously overlooked by our statesmen. Few men of the world have come to know what Christ can do for individuals and nations. The heathen still rage and the people imagine a vain thing. That there will be a new order we believe and in God's own time it shall come to pass. We can not anticipate it, for He worketh all things after the counsel of His own will. When He through the King of kings, our Lord Jesus, sets up the new order, nations will beat their swords into plowshares and none of them shall retain a national prerogative to make war. This will be absolutely surrendered to Him who shall reign in righteousness. Nations who now jealously claim their absolute sovereign independence and boast of their high standards of living will come to know their folly and to realize the utter futility of their efforts. We have a right to pray for the coming of the Prince of Peace.



## The Finished Work of Christ

"YOU PLACE SO LITTLE emphasis upon the finished work of Christ," said a Christian lady recently. No doubt that is a just criticism of the ministry of our church from pulpit and through printed page. Our major emphasis is the matter of personal Christian experience, the work of Christ through the Holy Spirit in regenerating the sinner and later in entirely sanctifying the regenerated person; while other groups lay great stress on the finished work of Christ, placing very little emphasis upon the inner spiritual experiences wrought in the hearts of individuals by the power of Christ. Better than an over-balance on either phase of truth would be a balanced emphasis of all phases of this theme.

The finished work of Christ; what does it mean to us? It means that Jesus Christ in His work of redemption—the shedding of His blood upon the cross, His resurrection from the dead, His ascension to the right hand of the Father and His sending of the promise of the Holy Ghost upon the day of Pentecost—is so final and complete that a solution was brought for the entire problem of our personal sin, for the enjoyment of a definite personal spiritual relation with God, and for fullness of the Holy Spirit within our lives. It means that God has done every thing that can be done to bring personal salvation in a complete deliverance from all sin to the life of every individual on earth.

When Jesus died He provided a finished redemption for the whole human race. He died as "the Lamb of God which taketh away the sin of the world"—not the sin of a few individuals, but the sin of the world. He bore all the sins of mankind in His own body on the tree. The atonement He made through His death is so inclusive that no one person in the world is excluded from its benefits. It was so finished and complete that provision was made for the forgiveness of sins to every person of the world. Regardless of how morally bad or morally good a person may be, his sins were dealt with by Christ. Thus every sinner in the world is forgiven so far as the provision is concerned. Which means that when a sinner, as a penitent before God, seeks the forgiveness of his sins, Christ does not go again to the cross, the blood is not shed again; no, his forgiveness was provided when Christ died; because of what Christ had already done, God forgives. There in that act of atonement such a finished redemption was provided that every penitent sinner may enjoy the forgiveness of sins. That glorious fact is what makes the gospel the good news of salvation to everyone that believeth. All sinners are offered a forgiveness already pro-

vided by Jesus Christ in His death; so that all the sinner needs to do is to come penitently and believingly to Christ and as a result, he may not only have the righteousness of Christ imputed to him, but he may "receive forgiveness of sins"—receive it as a present, knowable, enjoyable experience.

Thus the finished work of Jesus includes not only the forgiveness of sins, but also the nature from all sin. Jesus not only bore our sins in His body on the tree; the old nature of sin was also fully and finally dealt with. "Our old man was crucified with him" (Rom. 6:6, R. V.); He "condemned sin in the flesh" (Rom. 8:3); "Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). Such scriptural statements emphasize the truth that the carnal mind, the inner nature of sin, was as fully and completely dealt with in the finished work of Christ as was the matter of the forgiveness of sins. Just as every sinner is forgiven so far as the provision of that finished work is concerned, so every Christian is sanctified in that provision. God is no more pleased with the Christian who fails to walk in the light into the experience of entire sanctification provided by Christ, than He is with the sinner who refuses to accept the provision of redemption for his forgiveness.

The finished work of Christ in redemption is a great fact as unalterable and eternal as is God himself. Because of what Jesus has done through His death and resurrection there are not enough devils in hell or on earth, not enough skeptics and doubters in the world, not enough unbelievers in the church to take away His power to forgive the sinner and to sanctify the believer.

People may live on in their sins, but they do so because they are unwilling to meet the conditions and accept the provision of Christ's finished work in redemption for their forgiveness. Christians may struggle on with carnal dispositions and affections within their hearts, with the inner warfare between the flesh and the Spirit so conscious to them, with a realization that they are deprived in matters of the spiritual life, and never bring themselves to the place of a full consecration to God, to a confession of their need of cleansing and to an acceptance of the provision of Christ's finished work for their cleansing or entire sanctification. By these attitudes the provision made by Christ is in no way altered, it remains the same; through His work in redemption the sinner may be forgiven and the Christian may be sanctified. The difference is that the persons holding

these attitudes rob themselves of the benefits provided by Christ's finished work, and live on as if Christ had never suffered for their benefit. They not only thus forfeit these glorious experiences provided them, but they bring upon themselves the condemnation of rejecting Christ and His sacrifice in their behalf. To either ignore or willfully reject these provisions, either the forgiveness of sins for the sinner, or the entire cleansing for the Christian is indeed a serious matter.

Our only foundation for acceptance with God is this finished work of Christ. Only through what Christ has done can we find forgiveness, can the Christian be entirely sanctified, can we be accepted with the Father, can we enter the holiest of all through His blood, can we enjoy the blessings of His present mediatorial ministry at the Father's right hand. Our chief source of joy and rejoicing here is the fact that Christ loved us and gave Himself for us in this finished work of redemption, and that we have entered into the experience He thus provided. The ground for our eternal blessedness, the theme of the triumphant chorus of the redeemed will be "worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing . . . Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." For this finished work of Christ is an eternal fact in the economy of God. Whatever victory over sin we experience and enjoy here, whatever blessing and joy we may have in the eternal world, is ours because Christ provided a finished work of redemption while here on this earth. Let us proclaim the finished work of Christ in redemption until sinners everywhere believe, accept, and are saved; until Christians everywhere believe, accept, and are entirely sanctified!

—Selected by Mrs. E. H. Kelly, from Herald of Holiness.

### Spurgeon and the Bookworm

C. H. SPURGEON on one occasion went into Scotland and stopped at a wayside inn. There he picked up an old worm-eaten Bible.

He held it up between himself and the sun, and there was just one place that he could see the light clear through. One worm had begun at Genesis and eaten right through to Revelation.

Mr. Spurgeon said, "Lord, make me a bookworm like that."

Oh, that we all could just eat into the Bible a little section at a time! But if you study it word by word, you will be enriched. Word studies of the Bible are like picking up pearls and diamonds.

—A. C. Dixon.



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**V. L. STUMP, Editor and Manager**

**Associate Editors:** E. J. Swalm, H. G. Brubaker, J. A. Climenhaga.

**Contributing Staff:** Earl M. Sider, Joel E. Carlson, Menno O. Brubaker, Edward Gilmore, William Hoke.

**Contributors to Foreign Missionary Department:** On Furlough, Anna Eyster, Effie Rohrer; for Africa, Mary H. Breneman, Mary Kreider; for India, Anna Steckley.

**Publication Board:** O. B. Ulery, Laban Wingert, Ohmer U. Herr, L. H. Mann, Charles Clouse, C. J. Carlson, George Sheffer.

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**CHANGE OF ADDRESS:** Be sure to give both the old and new addresses.

## Church Directory

### Permanent Church Headquarters

Messiah Rescue and Benevolent Home  
2001 Paxton St. Harrisburg, Penn.  
Attention of General Conference Secretary

### Treasurers of the Different Boards

**Executive Board:** Harvey W. Hoke, West Milton, Ohio.

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**The Board for Young People's Work:** Elam O. Dohner, c. o. Beulah College, Upland, Calif.

## FOREIGN MISSIONARIES

### Africa

**Matopo Mission:** Elder and Mrs. L. B. Steckley, Elder and Mrs. C. F. Eshelman, Elder and Mrs. Albert Breneman, Miss Elizabeth Engle, Miss Kathryn Wengert, Matopo Mission, Bulawayo, S. Rhodesia, S. Africa.

**Mtshabezi Mission:** Elder and Mrs. W. O. Winger, Elder and Mrs. J. Elwood Hershey, Mrs. Naomi Lady, Miss Mary H. Breneman, Miss F. Mabel Frey, Mtshabezi Mission, P. B. 102M, Bulawayo, So. Rhodesia, S. Africa.

**Macha Mission:** Elder and Mrs. Elmer G. Eyer, Miss Anna Engle, Miss Edna Lehman, Macha Mission, Choma, Northern Rhodesia, S. Africa.

**Sikalongo Mission:** Elder and Mrs. R. H. Mann, Miss Anna Eyster, Sikalongo Mission, Choma, Northern Rhodesia, S. Africa.

**Wanezi Mission:** Elder and Mrs. J. Paul George, Wanezi Mission, Filabusi, So. Rhodesia, S. Africa.

### India

**General Superintendent:** Bishop and Mrs. A. D. M. Dick, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

**Saharsa:** Miss Anna M. Steckley, Miss Esther Buckwalter, Miss Leora Yoder, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

**Supaul:** Elder and Mrs. Allen Buckwalter, Miss Ella Gayman, Supaul, B. N. W. Ry., Dist. Bhagalpur, India.

**Madhipura:** Eld. and Mrs. Charles Engle, Madhipura, District Bhagalpur, B. N. W. Ry., India.

**Barjora:** Eld. and Mrs. G. E. Paulus, Barjora, P. O. Tribeniguni, via Supaul, B. N. W. Ry., District Bhagalpur, India.

### MISSIONARIES ON FURLOUGH

Elder and Mrs. Cecil I. Cullen, Gormley, Ont.

Annie E. Winger, Delisle, Sask., Can.

Bish. and Mrs. H. H. Brubaker, 118 E. Coover Street, Mechanicsburg, Pa.

Anna Wolgemuth, Lawn, Pa.

Miss Effie Rohrer, Ludlow Falls, Ohio.

Mary Kreider, Campbelltown, Pa.

Verda Moyer, 41 Hillside Ave., Souderton, Pa.

Miss Martha Kauffman, 319 Spruce St., Abilene, Kansas.

Mrs. Emma Frey, 2501 Bartlett St., San Gabriel, Calif.

Miss Sadie Book, Ramona, Kans., Box 93.

## HOME MISSIONS

### City Missions

**Altoona Mission,** 613 Fourth Ave., Altoona, Pa., Herman G. and Laura Miller.

**Buffalo Mission,** 25 Hawley St., Buffalo, N. Y., Earl C. and Myrtle Bossert.

**Chicago Mission,** 6039 Halsted St., Chicago, Ill., Sarah Bert, Supt., C. J. Carlson, Pastor and Asst. Supt., Avas Carlson, Harriet Gough, Alice K. Albright, Rosa Eyster.

**Dayton Mission,** 601 Taylor St., Dayton, Ohio, W. H. and Susie Boyer, Eva Dick, Angeline Cox.

**"God's Love Mission,"** 1524 Third Ave., Detroit, Mich., William and Willa Lewis, Janna Goins, Ida Eckman.

Home Address: 3949 Wabash.

**Messiah Light House Chapel,** 1175 Bailey St., Harrisburg, Pa., Joel and Fathie Carlson, Anna Wolgemuth, Naomi Wolgemuth.

Phone: 26488.

**Philadelphia Mission,** 3423 N. 2nd St., Philadelphia, Pa., Jesse and Esther Hoover, Emma Crider, Barbara Hitz.

**Life Line Gospel Mission,** 832 Kearney St., San Francisco, Calif., William and Mary Hoke,

Grace Plum, Ruth Bowers.

Home Address: 311 Scott St.

**Welland Mission,** 36 Elizabeth Street, Welland, Ont., Can., Walter and Sadie Reighard.

### Rural Missions

**Canoe Creek Mission,** Hollidaysburg, Pa., R. 2, Elwood C. and Ethel Flewelling.

**Gladwin, Michigan:**

Mt. Carmel, Charles and Myrtle Nye.

Oak Grove, Melvin Stauffer.

**Houghton Mission,** Tillsonburg, Ont., Can., R. D. 1, Edward and Emma Gilmore; Idellus Sider; and Clara Steckley.

**Kentucky,** Albert H. Engle, Supt.

Fairview, Ella, Ky., Hershey and Dalta

Gramm, Sara Brubaker.

Garlin, Albert and Marjorie Engle, Imogene

Snider, Ruth Freisen.

**Home Evangel,** Knifley, Ky., Harold and

Alice Wolgemuth.

**North Star Mission,** Meath Park Station,

Sask., Can., Albert and Geneva Cober, Mar-

tha Sentz, Ruth McWilliams.

**Stowe Mission,** Stowe, Pa., John A. and Emma

L. Climenhaga, Anna Mae Stauffer.

**Valley Chapel, Ohio,** Henry P. Heisey, Louis-

ville, Ohio, R. R. 2.

### Institutions

**Messiah Home,** 2001 Paxton Street, Harrisburg, Pa., Eld. and Sr. Irvin O. Musser, Steward and Matron.

**Messiah Orphanage,** Florin, Pa., Bro. Robert B. Resconsin, Steward, and Sr. Dorothy Resconsin, Matron.

**Mt. Carmel Orphanage,** Coleta, Illinois, Roy W. Zook, Supt.; Mrs. Roy W. Zook, Matron, Ethel Brewer, helper.

**Beulah College,** Upland, California.

**Jabbok Bible School,** Thomas, Oklahoma.

**Messiah Bible College,** Grantham, Pa.

**Ontario Bible School,** Port Erie, Ont.

## Special Announcements, Evangelistic Slate, Etc.

### AN URGENT APPEAL

The Mt. Carmel Home, Coleta, Illinois, is in need of workers at once. Bro. Roy W. Zook and wife, the present superintendent and matron have resigned, effective August 20. Sr. Ethel Brewer, as helper, has also resigned to go to another field of service. The great and most urgent need is for a married couple to assume at once the responsibilities and duties as superintendent and matron of the home. Also for a sister as a helper in the home. Anyone feeling a definite call to orphanage work, correspond with either of the following:

Harvey W. Hoke, Chairman of the Board, West Milton, Ohio.

A. S. Kreider, Secretary of the Board, Milledgeville, Illinois.

(Signed): Orphanage Board.

### NOTICE

General Executive Fund Assessment now due. District Treasurers please read Art. XXV, Section 2, Page 37, General Conference Minutes 1941. May we hear from you soon.

Canadian Districts send to O. L. Heise, Gormley, Ont.

U. S. Districts send to Harvey W. Hoke, West Milton, Ohio.

### WHAT IS CHRISTIANITY?

"In the home, it is kindness;  
In business, it is fairness;  
In society, it is courtesy;  
Toward the unfortunate, it is sympathy;  
Toward the fortunate, it is congratulation;  
Toward the strong, it is trust;  
Toward God, it is reverence and love."  
—Selected.

## SPECIAL NOTICE

In answer to a number of inquiries, we wish to announce that there will be an E. V. Bookstand at the Roxbury Camp and at the Youth's Conference at Grantham. Bro. P. W. McBeth expects to be at both these places with a splendid display of Bibles, books, mottoes, etc.

He would also like to contact all those who expect to handle our line of Christmas Greeting cards this season.

**E. V. PUBLISHING HOUSE**  
Nappanee, Indiana



## NEWS OF CHURCH ACTIVITIES

### Canada

#### MEATH PARK, SASKATCHEWAN Report for April, May and June, 1941

Dear Readers and Friends—We greet you in the precious name of Jesus. We wish to praise God for the many blessings of the past quarter. The Lord has been very good to us and we are enjoying health and strength for the work thus far though we are very busy this summer.

The weather is very warm and very dry this summer. The crops and gardens are badly in need of rain. Some fields are nearly burned up while others are not bad.

The tent was put up across the road from the mission as usual the last Saturday in June and the Bible School opened June the 30th and closed July the 10th. Including the teachers and all there were thirty-nine enrolled. Sr. Verna Climenhaga from Delisle came to assist us this year. She had charge of the music and also taught a class. Other teachers were all from the community.

Sr. Rankel from Paddockwood came out to the mission and took much of the responsibility of meals during the two weeks. She gave her services freely and her services were much appreciated by all within the home. There were extra men to cook for on account of those working on the church. A number of children from Paddockwood, Chesley and one from the Melba districts stayed with us. The number eating and sleeping here varied from thirteen to as high as twenty-four one day. We had the honor of having our much loved Grandma Franklin, age 84 years, to be with us in classes one day. She was guest of the school two different days.

Bro. Rankel is overseer of the building project and work is gradually going forward. Some from the community are donating considerable time in this work. Bro. John Climenhaga from Delisle is here for a couple of weeks. Bro. Daniel Byer is contributing a good deal of time and effort on the building. Also feel to make mention especially of Bro. Everett Jones and Bro. Isaac Dyke. Many others have given more or less help. At this writing the shell of the building is up and the roof is shingled and at present the men are working on the windows. Expenses are kept down as much as possible but all the while there are the unexpected things required to make the building complete. We are very thankful for all the donations received but there are not sufficient funds on hand to finish the building. We hope to send in a statement of finances of the building fund in the near future. We trust God will lay this need on the hearts of those who can help so that the building may be finished.

The financial report follows—General Mission Report.

#### Receipts

Sr. D. Byer .....	\$ 1.00
Sr. D. Byer .....	1.00
Bro. J. Beitel .....	5.00
Kindersley S. S. ....	7.60
David Wenger .....	2.50
A Sister .....	3.00
Mary Stoner .....	5.00
Annie E. Sollenberger ..	10.00
Sr. G. G. Lyons .....	12.00
Bro. and Sr. Huntoon ..	10.00
Buffalo Mission S. S. ....	15.89

Mrs. Stingley .....	1.00
Refton, Manor & Pequea S. S. ....	54.78
Local .....	.50
Sold hogs (8) .....	143.18
Calf .....	28.37
Butter and eggs .....	22.28
Potatoes .....	11.85

Total receipts .....\$334.95

#### Expenses

Groceries .....	\$ 40.38
Car .....	66.23
Feed .....	49.59
Labor .....	7.85
Chicks .....	6.15
Miscellaneous .....	44.96

Total expenses .....\$215.16

Deficit Apr. 1 .....43.46

\$258.62

Balance on hand .....\$ 76.33

Yours for souls,  
Albert and Geneva Cober.

### NOTTAWA NEWS NOTES

Greetings to our Visitor Readers:

"That I may come unto you by the will of God and may with you be refreshed" Romans 15:32.

Surely we do feel that we have had a time of refreshing these past months. On June 12, Bish. R. I. Witter of Navarre, Kansas, came to our district as our evangelist. June 14 and 15 was our Spring love feast. We were glad for our visiting brethren and sisters from Markham and Wainfleet. Bro. Witter was our guest speaker. Our revivals continued on until June 29. We certainly appreciated Bro. Witter's heart-searching messages and fellowship at church as well as in our home. We are quite confident that the seed sown has taken root in many or all hearts. Several souls openly manifested their need at an altar of prayer and prayed through to victory. Our brother's messages will not be soon forgotten and our prayers follow him as he has gone to other fields of labour. At several of our prayer meetings since souls have confessed their need for a deeper work and have prayed through.

On Sunday morning, July 13, Sr. Effie Rohrer was with us. We certainly enjoyed her missionary address. We were challenged to be more thoughtful in praying for our missionaries who labor so faithfully under trying circumstances.

Several of our young people as well as the older folks had the privilege of attending part of the Young People's Conference and Holiness Camp Meeting which was held on the campus of Ontario Bible School. The truths which were given were certainly very challenging to all who listened.

Continue to pray for us.

—Lela Swalm, Cor.

### Pennsylvania

#### CANOE CREEK GENERAL REPORT

Having received sustenance from the Lord, we are able to bring another report for the past quarter to the readers of the Evangelical Visitor. The past three months has held a large variation and has been a very busy quarter for us. A tent campaign was held at Ganister which is about three

miles from the station here at Canoe Creek, and there God mightily met with us. A number of folks knelt at the altar of prayer and received help that only God could give, many who laid heavily upon our hearts were brought back to God, as well as some who sought the Lord for a closer communion. One elderly man who had not been in church with the exceptions of some funerals for twenty-nine years, came one night and was deeply under conviction but did not seek the Lord that night. He went home only to spend a restless, sleepless night; he came the second night and when the invitation was given he was the first to be at the altar to be saved. Jesus graciously met him and he has been rejoicing in the new found joy and says he is determined to go through with his Christ. Bish. J. Lyons was the evangelist and the Lord wonderfully used him. Sr. Lyons was also with us in the tent meeting and was an inspiration to the services. Would you pray along with us that God may use them in their declining years and give them special strength to bring forth fruitage in old age? Climaxing the revival a love feast was held at the mission, when again the saints were much refreshed because of the hallowed presence of the resurrected, living Christ. A reception service was held in connection with the love feast, and one brother was received into the church.

The Lord helping us we expect to spend most of the summer in reaching out into nearby vicinities by the way of tent meetings. We would appreciate all who know the value of prayer, to carry us to a throne of grace that God may give us a profitable season and many may be added to the kingdom of Jesus Christ.

#### Financial Report for April, May, June

##### Receipts

Bro. H. Walls .....	\$ 16.00
Bro. C. Evans .....	20.00
Bro. Grove .....	10.00
Bro. and Sr. Flewelling .....	6.80
A Sister .....	3.00
Bro. and Sr. L. Patterson .....	7.00
Hall offering .....	20.47
Sr. Elsie Miller .....	1.00
Bro. and Sr. Robinson .....	5.00
Bro. M. Brubaker .....	2.00
Bro. and Sr. Gray .....	22.00
A Brother and Sister, (Canada) .....	2.00
Bro. and Sr. Long .....	4.00
Bro. and Sr. Oldham .....	1.00

\$120.47

##### Expenditures

Hardware .....	\$ 3.00
Lumber for vestibule .....	20.90
Miscellaneous .....	11.97
Car expenses .....	16.36
Fuel for cooking .....	10.65
Electricity .....	3.98
Groceries .....	49.99

\$116.85

Balance on hand July 1, 1941.....\$ 3.42

Other donations as follows: Martinsburg sewing circles, clothing; Kings Daughters, Sunday school class, clothing; United Workers, Marietta, Pa., clothing; Cross Roads Sunday school class, clothing; milk, bread, eggs, fruit, from local members; Bro. J. E. Wolgemuth, chicken, eggs, etc; Sr. Hanson, canned goods. We sincerely appreciate and thank all who have contributed to this work. There is great joy to those who share in the work of the Lord.

#### A TESTIMONY

Dear Friends:

As a reader of the Visitor I wish to give my testimony to the goodness and mercy of



our Savior. We are told in Isaiah 43:10-12 that God expects us to tell of His love and mercy if we have tasted of them. As I am unable to meet with others of His children I will say to one and all that to me He is my all in all. I have been a pilgrim for many years and His presence becomes more real as the years go by. The chapter of Isaiah 12 is my testimony and I wish to urge every one who names the name of Jesus to be faithful and be not weary in well-doing, for in due time ye shall reap if you faint not.

*"O love divine, where shall my tongue its song of praise begin,  
The precious blood of Christ, my Lord, has covered all my sin."*

—C. W. Lent.

To the Readers of the Visitor, Greeting:

This statement is especially addressed to those who were present at the general conference of 1941 when Bro. O. B. Ulery at the close of the Sunday morning sermon asked how many in the audience had the joy of the Lord in their hearts for sixty years. In eagerness to give my testimony I raised my hand to that test. After thinking the matter over and doing some figuring I discovered it was about two and one-half years short of sixty years. I am sorry that I failed to watch and pray as I ought and so made the mistake. I have acknowledged my error to the Lord and He has forgiven me, and even though it is humiliating I feel I should make this statement through the Visitor and ask forgiveness of those who saw me raise my hand.

I thank God for the faithfulness of the Holy Spirit, Who helps us to see and confess our mistakes, and then go on His way rejoicing.

Yours for a clear conscience,  
B. S. Brubaker.

#### SOUDERTON-SILVERDALE NEWS

**Y. P. Meeting**—The Young People's Society of Stowe gave interesting discussions at Souderton on the 28th of June. They spoke on Emptying Out Self; Filling Up—Holy Spirit; Realizing Witnessing; Abiding Life—Continuing in the Holy Spirit.

May the blessing of the Lord rest upon the work at Stowe.

**Missionary Meeting**—Eld. and Mrs. David Hall of Upland, Calif., gave an account of their experience while on the Zam Zam and of their return to America at the Souderton meeting house on July 5th. The house was crowded. Sister Hall spoke first and gave a touching account of how the Lord delivered them and of the sweet peace she had when she was in the life boat separated from her family and between the sinking ship and the German raider. Bro. Hall told of God's assurance that this would not happen again by showing them the rainbow when they passed through great danger—once from a clear sky.

May God's blessing rest upon all those who labor in His vineyard.

**Home Coming Day**—On the 13th of July, we again held a Home Coming Meeting at Silverdale in memory of the forefathers and mothers who have passed to their reward and to renew fellowship.

Bro. Joseph Kratz of Grantham taught the Sunday School with the exception of a few classes. He told of the way foundations for footers for bridges are laid—likewise the receiving of the Holy Ghost is so much needed to undergird us in the conflicts of life.

One thing is sure: God always answers prayer; sometimes we may have to wait a long time but He always answers for our best.

The forenoon service was opened by Eld. A. C. Rosenberger with Bro. Earl Garis as moderator.

Bish. M. L. Dohner, of Ashland, Ohio, spoke on Songs of Solomon 6:13. He spoke of the memories of those gone. "Let her works praise her in the gates"—the reward of a true mother. Memorable men and women supported the church. George Washington and Abraham Lincoln revered God. The early church was lovely, unselfish and they lived lives of power, fidelity and fellowship.

Bro. Samuel Rosenberger of Palmyra hauled ground for the building of the Silverdale meeting house fifty-eight years ago this coming August. But they had prayer first. "To leave doctrine back for children—we must be busy." "Outside action must prove the inward change."

Sr. Mary Stover of the Harrisburg Home told of their coming, with two horses, to Silverdale when she was only a child. Her father didn't work the horses on the Saturday before.

Bro. Milton Benner, the oldest member here, who is nearly eighty-four years, had a praise for God for what He has done for him and will live for Him as long as he lasts.

Eld. F. K. Bowers said that only a few of the members remain when he united with the church and we should remember those who bore the heat of the day. "Father, I stretch my Hands to Thee" was one of the old hymns. Closing prayed by Eld. F. K. Bowers.

Afternoon services was in charge of Eld. A. C. Rosenberger. Song by Tyson Sisters Trio.

Bish. M. L. Dohner admonished that we should not forget the good things handed down to us. Prayer by Bro. Dohner. Song by Brethren Quartet, Hatfield.

Mr. Robert Detweiler said that it was more than a matter of form for the church had continued for more than fifty years. He wished us God's speed.

Dr. Arthur J. Wise of Souderton gave a beautiful poem in which he said to the Silverdale Church, "Thou must tell of a Savior to save." Mr. Jesse Gulick of Norristown spoke of his mother calling her children to her bedside before she died and urging them to meet her in heaven.

Sr. Amanda Snyder has lived fifty-seven years in Silverdale and it was only a small village when she came there. She spoke of the old members and closed with singing "When the Saints Come Marching In."

Bro. Joseph Kratz said, "Everything we do or say is witnessing for or against Christ." Christ looks to us to advertise the story and to witness for Him. We should study how we may approach the fellow who doesn't go to church. "We have an inheritance if we live right and do right." "Be prepared to do what God wants you to do." Bro. Kratz closed with this passage of scripture, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Song by Brethren Quartet.

Eld. Roger Kratz, Dean of Albright College, Reading, Pa., spoke on "The World Needs God." "Blessed is the nation whose God is the Lord." There are foes within our nation.

North America was founded by those who were in search of God; South America for gold. Pleasure is the god of many in this war boom. There is a great need of God in the countries where there is war.

The quartet again sang for us and after singing a hymn, we went toward the cemetery where Sr. Ruth Cassel, Sr. Ruth Rosen-

berger and Bro. Wilbert Hays sang, "Just a Little While to Stay Here." Eld. E. C. Rosenberger prayed and Eld. A. C. Rosenberger gave the benediction.

A goodly number attended these services.

**Tent Meeting**—The Graterford, Souderton and Silverdale districts were permitted to hold a tent meeting near Ledarach with Bish. M. L. Dohner of Ashland, Ohio, R. 1, as evangelist his daughter Leah assisting him in the work. The meeting started on the 5th of July and continued until the 20th. The sermons were impressive and heart-searching and several came to the altar and we feel sure many others were touched.

The meetings were well attended, especially on Sunday evenings.

We feel sure that the seed sown will bring forth fruit and lives be enriched thereby.

May the rich blessings of God rest upon the brother and his daughter.

—George Benner, Substitute Cor.

#### MESSIAH ORPHANAGE

Mt. Joy, Pa., Route 1  
July 10, 1941

Dear Visitor Family:

Greetings in Jesus' Precious Name:

We again bring you the six month report of the work at Messiah Orphanage.

We are again glad because we could be conquerors and overcomers through Him Who has gone the way of all flesh before us and Who said because He overcame then we should overcome also. Praise His name!

Again the winter months are in the past and we are enjoying a change of season. As each season brings its different work and activities, we are glad for strength and wisdom to carry on.

This spring found us with many applications for our children to go out in homes. Until then we had quite a large family, but as many placements were made it left us with a much diminished one.

At present we are looking forward to making the yearly visit to each child in foster homes. This carries us many miles over our state, but affords us many opportunities to acquaint ourselves with the homes in which our children are placed and various needs of our family. Last year we hardly found a complaint and we are hoping for good reports this year. We want to commend every foster parent for their help and co-operation.

We are very grateful for each donation, a list of which is as follows:

**List of donors from Jan. 1, to July 1, '41**

Musser Bros. as usual supplied our need of eggs. We are indeed grateful for their continued interest. It means much in preparing our meals, etc. The following friends donated vegetables, fruit, meat, candy, dry goods, and many other items:

Mrs. Eleanor Watts, Bro. and Sr. Elmer Engle, Bro. and Sr. Henry Burkholder, Bro. and Sr. R. Simmons, Bro. and Sr. B. L. Musser, Bro. and Sr. Harry Fishburn, Sr. Ida Kreider, Bro. and Sr. J. E. Melhorn, Bro. and Sr. Ira Wolgemuth, Bro. and Sr. Irvin Wolgemuth, Bro. and Sr. Isaac Ginder, Booth Dept. Store, Bro. and Sr. Daniel Wolgemuth, Bro. and Sr. Andrew Zercher, Bro. and Sr. Henry Mellinger, Bro. and Sr. I. W. Musser, Bro. and Sr. Jacob Stern, Bro. and Sr. Amos Bricker, Bro. Jos. Ginder, Bro. and Sr. Harold Lehman, Bro. and Sr. Amos Heisey, Bro. and Sr. Abner Martin, Bro. and Sr. Elmer Book, Bro. and Sr. Lester Hess, Cross Roads Sewing Circle, Bro. and Sr. Edgar Keefer, Sr. Jos. Wolgemuth, Bro. and Sr. O. D. Lehman, Bro. and Sr. Menno Brubaker, Bro. and Sr. Lester Wolgemuth, Sr. Mamie Snively, Bro. and Sr. Clarence Herr, Bro. and Sr. Curtis Melhorn, Mr. Mackneer, Mrs.



Bair, Daughters of the King S. S. Class, Elizabethtown, Sr. Ella Grosh, Bro. and Sr. Jos. Lehman, Bro. and Sr. Christ Wolgemuth, Bro. and Sr. Jacob Sentz, Gingrich Bakery, Miss Mary Cameron, Bro. and Sr. Jacob Z. Heisey, Bro. and Sr. Jacob Z. Martin, Bro. and Sr. John Myers, Bro. and Sr. C. N. Hershey, Bro. and Sr. Jay Sherk, Bro. and Sr. Jos. Gish, Bro. and Sr. Ira Hess, Bro. and Sr. Elias Z. Musser.

We humbly beg the pardon of those we may have missed. We know it is recorded with the Great Recorder above. Thank you and God bless you.

In His service,  
Robert B. and Dorothy M. Resconsin.

## ~ ~ ~ MARRIAGES ~ ~ ~

**STAYMAN-THRUSH**—On Tuesday evening, June 24, 1941, at 5:45 at the Chambersburg Brethren in Christ Church there occurred the marriage of Bro. Wilbur Stayman, son of Bro. and Sr. Ebhart Stayman of Shippensburg, to Sr. Martha Thrush, daughter of Bro. and Sr. Henry Thrush of Chambersburg. The ceremony was performed by Elder Ebhart Stayman and Bish. Charlie B. Byers. May the richest blessing of the Lord be upon this couple.

**THRUSH-HOOVER**—On August 2, 1941, at 7:00 p. m. at the Abilene Brethren in Christ Church, there occurred the marriage of Bro. John J. Thrush of Chambersburg, Penna., to Sr. Rozella Mae Hoover of Detroit, Kansas. The ceremony was performed by Bish. R. I. Witter. May the blessing of the Lord attend them as they journey on in life together. They will be at home at Chambersburg, Penna., in the near future.

**TYSON-POLEY**—On Sunday, July 27 at three o'clock at the home of the bride's parents, there occurred the marriage of Sr. M. Kathryn Poley, daughter of Mr. and Mrs. J. Warren Poley and Bro. Irvin Tyson, son of Mrs. Daniel Tyson, both of Trappe, Pa. Eld. Jacob H. Bowers officiated. May the blessing of God attend them through life.

**ZOOK-JOHNSON**—On Saturday, June 28, 1941, at 7:30 p. m. at the home of the officiating minister, Bish. Charlie B. Byers, there occurred the marriage of Bro. Paul Zook, son of Bro. and Sr. Arthur Zook, to Kathleen A. Johnson, daughter of Mr. and Mrs. Wilmer Johnson of Newburg. May the blessing of God accompany this union until Jesus comes.

## ~ ~ ~ OBITUARIES ~ ~ ~

**BAKER**—Mrs. Barbara E. Baker, widow of John W. Baker, passed away at the Messiah Home, July 15, 1941, aged 86 years. Mrs. Baker came to the Home Nov. 15, 1928.

She is survived by three sons, Luther J. and John C. Baker of New Cumberland, and Victor H. Baker, Bridgeport, Conn.; one daughter, Mrs. Warren M. Steckley, Harrisburg; twelve grandchildren and five great-grandchildren.

Funeral services were held July 18, at 2:30 p. m. at the Hoff funeral home, 408 Third St., New Cumberland. Rev. Irvin O. Musser officiated. Burial in the Mechanicsburg cemetery.

**BREHM**—Mrs. Kathryn Fackler Brehm, aged 67 years, wife of Rev. David W. Brehm, passed away at her home at West Main Street, Hummelstown, Pa. Mrs. Brehm was a member of the Brethren in Christ Church. She was a devoted wife and will be missed in the home. Surviving are four daughters, Mrs. S. J. Sentz, Hellam; Miss Leah Brehm, at home; Miss Ruth M. Brehm, Harrisburg; and Miss Lois Brehm, at home; two sons, S. Paul Brehm, Harrisburg, and Grace F. Brehm, Hummelstown; three grandchildren and two sisters, Mrs. E. M. Withers, Elizabethtown, and Miss Jennie Fackler, Hummelstown.

Funeral services were held Sunday afternoon at the Bowser funeral home, Center Square, Hummelstown, with further services at the Brethren in Christ Church, Hummelstown, with Rev. C. H. Moyer, Elizabethtown and Rev. Irvin O. Musser, Messiah Home, Harrisburg, officiating. Burial in Hummelstown cemetery.

**CONDREAN**—Daniel J. Condran was born April 6, 1861, at Lebanon, Pa., and departed this life at Harrisburg, July 22nd, 1941, at the age of 80 years. He was in former years, a city policeman, and also a soldier, being a member of the 28th Division for 12 years. He is survived by his wife, Mrs. Mary Condran, of

Harrisburg; two daughters, Mrs. Catherine Whissler, of Harrisburg, and Mrs. Lilian Posey, of Lebanon, Pa.; one brother, Cyrus, of Annville and one sister, Sarah Deny of Harrisburg.

Funeral services were conducted by Rev. Joel E. Carlson from the Frank Heidel Funeral Home, 436 Cumberland Street, Harrisburg, on July 25th, at 2:00 p. m. and interment was made in Shoop's Church Cemetery.

**ESHELMAN**—Mary Jane Shirk Eshelman, daughter of Joseph and Esther Shirk, was born April 8, 1864 near Woodbury, Bedford County, Pa., and passed away at her home in Sedgwick, July 31, 1941, at the age of 77 years, 3 months and 23 days.

She came with her parents to Ogle County, Illinois, in the spring of 1866. In March, 1895, they moved to Shannon, Carroll County, where she lived until 1936. Then she came to Sedgwick, Kansas, and was united in marriage to Joseph M. Eshelman, Oct. 11, 1906, where she lived until her death.

She was converted at the age of 12 years and joined the Brethren in Christ Church. She lived a faithful Christian life until her death. She is survived by her husband, J. M. Eshelman, two stepdaughters, Mrs. P. E. Gingrass, and Mrs. H. E. Hickerson; two stepgrandsons, Harold Gingrass, and Lawrence Hickerson, all of Sedgwick; one sister-in-law and six nieces and nephews, also several great-nieces and nephews. Her parents, one sister, and two brothers have preceded her in death. She also leaves a host of friends in her going.

Funeral services were in charge of Bish. R. I. Witter assisted by the Methodist pastor, Rev. Knapp, in whose church the services were held at Sedgwick, Kans.

**EYSTER**—Alvin Engle Eyster, son of Ray and Miriam Eyster, was born near Thomas, Oklahoma, September 24, 1929, and passed away July 21 at the age of 11 years, 9 months and 27 days.

He met with a very severe accident and was rushed to the hospital by his parents, and was given all medical aid, but to no avail. He passed away in about four and one-half hours after the accident occurred.

At the age of 10 years, Alvin was converted and united with the Brethren in Christ church. He remained faithful until his departure.

He is survived by his father and mother, and five sisters, Naomi, Agnes, Mrs. Elmer Deck, Vera, Lela, two brothers, Ira, and his twin, Melvin; one brother-in-law, Elmer Deck, and his grandparents, Bishop and Mrs. D. R. Eyster, and a host of relatives and friends.

Alvin was of a very cheerful disposition and obedient in the home. He was loved by all who knew him, and will be greatly missed, not only in the home, but in the community.

The funeral services were held at the Bethany Church on Wednesday, July 23, conducted by Rev. P. B. Friesen, with Bro. John Rosenberry assisting. The text used was Luke 12:40. Music was furnished by the Grantham Male Quartet. Interment in the Bethany cemetery.

**GINGRICH**—Rev. Aaron W. Gingrich passed away at the Messiah Home, early on the morning of July 16 at the age of 85 years, 8 months, and 18 days.

Bro. Gingrich came to the home April 17, 1935. He will be remembered by those who know him for his song and testimony which brought inspiration to many.

He is survived by one brother, D. P. Gingrich of Portland, Oregon, and a number of nieces and nephews.

Funeral services were conducted from the Messiah Home Chapel on Saturday afternoon, July 19, with further services in the Suny-side United Christian Church, of which he was a member for many years. Services were in charge of Rev. Irvin Curry, assisted by other pastors. Burial in the Ebenezer Cemetery northwest of Lebanon.

**HOOVER**—Eld. John W. Hoover of Ridgeway, Ont., was born Oct. 11, 1845 in Vaughan Twp. York Co., Ont., and departed this life July 2, 1941, aged 95 years, 8 months, and 21 days. He was a son of the late David and Barbara Hoover.

He was united in marriage to Sr. Harriet Bristol who predeceased him Nov. 24, 1919. To this union were born one son Omar, who still survives, and two daughters, Bertha who passed away in childhood, and Jennie who passed away Nov. 20, 1936. After the death of his companion he made his home with his daughter Jennie of Attercliffe, Ont., for about eleven years until her health failed. Then he went to live with his son Omar and wife of Ridgeway, Ont., until his departure.

He was converted about 66 years ago and united with the Brethren in Christ (Tunker) Church. After the Lord saved him he felt a desire to be active in the service of his Master and he became an active home mission worker. In 1888 the Mission Board of Canada chose him and Eld. Samuel Baker to make a tour through the western part of Ont. in the interest of spreading the Gospel.

After the Conference in May, 1895, he with his companion spent about ten months in work at the Chicago Mission (which had been opened the previous year) where they proved a blessing during their short stay there. Later he was one who was instrumental in opening our Mission in Buffalo, N. Y., which was dedicated in 1898. His heart was in the work and he was not afraid of manual labor, but toiled hard in the erecting of the mission building. He and his companion labored in mission work there between four and five years. He also did some mission work in Toronto, Ont.,. He was also used of the Lord as an evangelist in revival services in many places in Canada and United States. He had a talent that the Lord could use both in speaking and singing and the Lord used him in winning many souls unto Himself. Quite a number who are active Christian workers in the Church today can point back to their start in the Lord's service being made under his ministry.

He is survived by one son, one grandchild, one great-grandchild and one adopted daughter, Jessie Tunnacliffe, besides other relatives and friends.

Funeral services were conducted on Saturday, July 5 at the Ridgeway funeral parlors and then at the Black Creek Church by Bish. Bert Sherk, assisted by Bish. E. J. Swalm of Duntroon, Bish. L. Shoalts of Wainfleet and Eld. John Nigh of Springvale. He was then taken to South Cayuga for interment in the Evangelical cemetery.

**KAHL**—Sarah Jane Kahl was born December 18, 1862, in Shippensburg, Pa. She passed away at her home in Harrisburg, July 19th, at the age of 78 years and 7 months. She is survived by two sons: James Emmerson, of Emmaus, Pa.; Ebert Lloyd, of Harrisburg, and one daughter, Miss Elva, who was her mother's constant companion. Also five grandchildren and one great-grandchild survive.

In her earlier years Mother Kahl was associated with the Salvation Army. Later she united with the Evangelical Church. When able she attended service at the Messiah Light-house Chapel.

Funeral services were conducted from the Snyder Funeral Home 1720 Regina Street, Harrisburg, on July 22nd at 1:00 p. m. by Rev. Joel E. Carlson. Interment was made at Shippensburg.

**TRUMP**—Bish. Henry L., son of Isaac and Elizabeth (Bowers) Trump was born at Canton, Stark County, Ohio, May 20, 1857. He departed from this life on the evening of Monday, July 21, at the age of 84 years and two months.

At the close of the Civil War he came to Ogle County, Illinois, with his father and family.

On November 25, 1877 he was united in marriage to Mary Bowers of Louisville, Ohio. To this union were born three sons, Andrew, George and Charles.

After living in Pine Creek Township for one and a half years they moved to Buffalo Township near Polo. Then in 1913 they removed to Polo at which place they resided at the time of his departure.

He was converted at the age of 19 and came into full fellowship with the Pine Creek Brethren in Christ through the holy rites of Christian baptism. About three years later, in 1879, he was ordained to the ministry of the church of his choice. During his lifetime he served in active capacity in the church as traveling evangelist, member of the Home Mission Board, later as General Chairman of the Executive Board. In the year 1918 he was ordained as Bishop of the Northern Illinois District in which office he remained until his death. During the period of his ministry and official duties he was a loyal supporter of the Church both financially and otherwise; also officiated at many weddings and funerals both in the church and community. Bro. Trump was preceded in death by two brothers, Jerry W. and George.

He is survived by his wife; his three sons, all of whom reside near Polo; a foster son, O. M. Smith, of Independence, Iowa; three brothers, Isaac of Redlands, Calif.; Irvin, of Polo, and Clayton of Waverly, New York. Others left to mourn his passing are five grandchildren; four great-grandchildren, and many other relatives and friends.

Funeral services were held at the home, followed by a service at the Polo Church of the Brethren. It was in this church that Bro. Trump worshipped in his declining years. The pastor of the Church, Rev. H. Jesse Baker, officiated, with Bros. LeRoy B. Walters, pastor of the Franklin Corners Church, and Carl J. Carlson, pastor of the Chicago Mission, assisting. Interment was made in the Fairmont Cemetery near Polo.

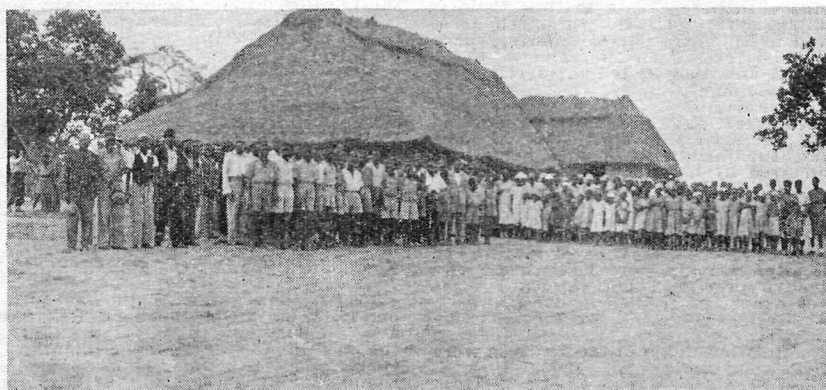
"Death is swallowed in victory."

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.



## Foreign Missions

### Dedication of Shambai Church



THE PICTURE is of the newly built church at Shambai. The school is located on the Wanezi Mission farm. The school is about three miles from the mission, and is the only one on the farm. The school has been a large one for a number of years having an annual enrollment of around 100 children, from the first year to Std. II; which corresponds roughly to fourth or fifth grade. The school has had two teachers for a number of years, however another class, Std. III, was added, and three teachers were to be employed, therefore, a new and larger house was necessary. About the first of May the children started making kimberly bricks. These are made of earth and water and molded in wooden molds; then put in the sun to dry. The women went to cut grass for thatching, going as far as four miles with food in their baskets intending to spend the entire day.

After much talking and working the building was ready for thatching. The grass was brought by donkey cart, string was cut by the school children and slowly the grass went on the roof. However, a floor must be put in, black boards made and the walls plastered before it was ready for use. The men, women and children got busy in January and finished the house for the opening of school February 1. They had become rather tired of their work and neglected the house until school time when I told them they could not have school till the house was complete, thus the rush at last. Three teachers were hired, and 150 children enrolled. Because of the urgent need the building was used for school immediately. However, no services were held until after the dedication.

The dedicatory service was held in the new building Mar. 23 with 215 native people present. I spoke from Psalms 127:1.

Our overseer, Kumalo, and several teachers who were present for the occasion spoke a few words. After the dedicatory prayer an offering was taken. We greatly appreciate this new building as it is much larger than the old one. There is also a small ante-room for the use of the missionaries which is a great asset to us. We attend services at this school more frequently than any other as it is our nearest school. The services are usually well attended. Our mission boys walk to services every Sunday. There is also an early morning Sunday school held for the children who must herd the cattle. I am told that there is an average attendance of 100 children for this Sunday School. We pray that the work of God will go forward at this place.—J. P. George.

#### Matopo Mission, Bulawayo

Dear Readers of the Visitor:

GREETINGS IN THE precious name of Jesus, our Saviour and coming King. Since we have been on the field only about five months I shall try to give you some of our first impressions of this part of the Master's vineyard. We would say in the words of the Master, "The harvest truly is plenteous, but the laborers are few; pray ye the Lord of the harvest, that he will send forth laborers unto his harvest." And, with those laborers the means for carrying on the work; even though we may be in trying times.

It has been our privilege to attend four love feasts since we are here; and, as we have fellowshiped with those of this land who have come to know the Lord we can truly say that those who have labored for the Lord here have not labored in vain. Less than fifty years ago the parents of these people were hiding in these hills

about us just after they had rose up in rebellion against, and massacred many of the white men. Now they are gathering together to worship the Lord. The thought has come to us many times, "What hath God wrought?"

Soon after our arrival we witnessed a native Christian wedding. As the groups came over the trails to the church they sang hymns, then after the Christian wedding ceremony was performed they left for the bridegroom's home singing again. We thought, what a contrast it was to those who are in heathendom. Brother Eshelman was invited to the bridegroom's home in the afternoon to conduct a gospel service. This was an opportunity to reach many who would not otherwise get the gospel as there were many people there to help celebrate the occasion. We hope and pray some seed was sown that will bear fruit for time and for eternity. This young man is from a heathen village. He came to school and was led to the Lord and later united with the church. These young people who are members of the church and married by Christian marriage need our prayers that they may be able to set up Christian homes and maintain their spiritual life. Their difficulties will be many but our God is able to keep them.

Monday morning, June second, after our chapel service most of the boarding school boys and the boys and girls in Teacher Training left for home for a few weeks' vacation. As we looked into their faces and thought of the temptations they would face in the next few weeks we were made to feel the need for much prayer in their behalf that they might have the strength of the Lord to resist the tempter when he assails them. Many go to heathen homes and their temptations will be many. The most of them have made a start in the Lord's service but they need teaching and leading if they are to grow and develop in their spiritual lives.

Yours for the lost,

Albert Brenaman

#### Bishop Soule on Dancing

ONCE IN Alabama, in a parlor filled with an intelligent and refined company, while the bishop was conversing with a group of friends, another group in a corner were discussing the innocence of modern dancing, most of them in favor of it. At length they agreed to leave it to the bishop, and approaching asked his opinion. (Silence). "Well, I never saw dancing but once; and I must confess I was pleased with it. I have been to Paris and to London, and most of our own land. (Eager attention). While I was in Paris among other things, I saw several monkeys taught to dance, and keep in time; and I must confess I was pleased with it; for I thought it became them very much."—Unknown.



### "Step in Anywhere"

SOME PEOPLE never see an opportunity for usefulness, but must always be asked to help and told just what to do, while others see at once the thing that needs to be done and do it. Some one tells this story of one of the best known Americans of a generation ago. During one of the greatest battles of the Civil War, a recruit who had lost his company in the tumult of strife, approached General Sheridan, and timidly asked where he should "step in?"

"Step in?" thundered Sheridan, in a voice that frightened the already terrified recruit almost as much as the roar of cannonading and musketry. "Step in anywhere; there's fighting all along the line."

An accident occurred recently that very forcibly brought Sheridan's words to mind. A heavy piece of machinery was being moved into a building by means of a block and tackle. Suddenly one of the ropes parted, and the machine began to slide backward. The two men who had charge of the work sprang to stay its progress, but it was more than they were capable of doing.

"Give us a lift!" one of them shouted to a bystander.

"Where shall I take hold?" asked the man thus addressed, unmindful of the fact that both men were exerting every muscle to control the machine, and there was not a second to lose.

"Grab hold anywhere!" yelled the mover.

But another had already seen the necessity for instant action, and rendered the necessary assistance.

It may be that now, in these days of stress, we are in a field where we are unaccustomed to work, and are timidly asking where we shall "step in." We may find our answer in the words of Sheridan: "Step in anywhere: there's fighting all along the line."—Selected.

### An Evangelist Resolves

AT THE SEASON when so many made resolutions, I felt it would be well for me, as an evangelist, to join them.

When the pastor of a church, on the opening day of a revival, announces that "the evangelist will now take the pulpit," much is involved. To the average individual, it means just another sermon from a strange minister. In reality it means that much of the future of that church is in the hands of the evangelist. Will his ministry be practical, constructive, and wholesome? God help us, brethren! Our lack of tact, wisdom, and earnestness will drive the godly pastor to his knees in tears, and cause the church to lose faith in our calling.

Therefore: I resolve that for this year, and henceforth:

1. I will minister faithfully to the small crowds as well as the large. The greatest of preachers (Jesus) preached to a congregation of one by the well.

2. I will not throw out statements that reflect on other workers who have labored before me—statements leading the folks to believe that they have never before heard a really radical man who preached the truth without fear or favor.

3. That while my preaching may not be of as high an order as that of my brethren, I will try to be pointed and interesting. I will not wear the good people out with vain repetitions after my sermon is finished.

4. I will not dig into every ancient scandal I hear and try to straighten it out.

5. After the well paid meeting I will not write back to the leading members, confiding in them that I feel God wants me to hold another meeting in their church as my work there was unfinished.

6. I will not undermine the pastor or covet his position. I will not even hint to the people that I know a better way to victory than that by which their pastor is leading them.

Fellow evangelists, hear me! Such resolutions carefully kept will surely increase our usefulness in the whitened harvest field where the laborers are few. Let us pledge ourselves for a greater future.—Selected.

From a speech made by Daniel Webster in United States Senate on March 12, 1838:

"There are persons who constantly clamor. They complain of oppression, speculation and pernicious influence of accumulated wealth. They cry out loudly against all banks and corporations, and all means by which small capitalists become united in order to produce important and beneficial results. They carry on mad hostility against all established institutions. They would choke the foundations of industry and dry all streams. In a country of unbounded liberty they clamor against oppression. In a country of perfect equality, they would move heaven and earth against privilege and monopoly. In a country where property is more evenly divided than anywhere else, they rend the air shouting agrarian doctrines. In a country where wages of labor are high beyond parallel, they would teach the laborer he is but an oppressed slave.

"Sir, what can such men want? What do they mean? They can want nothing, sir, but to enjoy the fruits of other men's labors. They can mean nothing but disturbance and disorder, the diffusion of corrupt principles and the destruction of the moral sentiments and moral habits of society."—Selected.

"Rejoice in the Lord, O ye righteous . . ."

## "Buy A Brick"

### ANOTHER WORD FROM THE PUBLICATION BOARD

In the Conference Issue of the Evangelical Visitor (June 2), in connection with our Conference tour of the E. V. Publishing House, and in our Annual Report to General Conference, we explained briefly the need of an addition to be built to the rear of the Publishing House. At present we are having to rent space in another building. This enlargement would provide space for our paper stocks, and perhaps make room for a complete bindery, where books to be cloth bound could be done in our plant after they are printed.

Many Conference attendants responded liberally, raising a nucleus of over \$535.00 toward this project. Some of our Brethren took home with them several of the "Buy a Brick" books for the purpose of giving their Sunday Schools and others at home, a chance to buy bricks for this new addition to the Publishing House. We appreciate this interest and cooperation very much, and suggest that this opportunity be extended to as many as possible in local Sunday Schools and Young People's groups. Many of our Congregations have pledged an annual offering for the Publishing House, and this would be a splendid way to take it this year. Every child can buy at least one "brick" at 10c.

If you are one of those who did not take any "brick books" home with you, just drop a card to the Secretary of the Publication Board, Ohmer U. Herr, Clayton, Ohio, or to the E. V. Publishing House, Nappanee, Indiana, and as many as you desire will be sent to you. All money received from whatever amount of the bricks you are able to sell, and all other contributions toward this project, should be sent to the Publication Board Treasurer, Charles E. Clouse, Nappanee, Indiana.

Thank you,  
Ohmer U. Herr, Secretary.



## On Board the "Zam Zam"

*Printed in the Christian Observer*

The following letter printed in the "Christian Observer" from Dr. and Mrs. J. Tinsley Smith, missionaries of the Presbyterian church in the United States, gives an interesting account of the experiences of those on board the ill-fated Egyptian steamer, "Zam Zam", which sailed from New York in March, bound for Capetown, South Africa, with a full list of passengers, composed largely of missionaries, captured in the South Atlantic by a German raider, April 17. The ship was sent to the bottom after passengers and crew and much of her valuable cargo had been removed. Our readers will recall that we, too, had missionaries on board this ship.

Somewhere on the Atlantic  
May 7, 1941

**D**EAR FRIENDS: Six weeks ago today we went on board the ill-fated steamship "Zam Zam" in New York harbor. On April 17 the "Zam Zam" was sunk by a German raider in the South Atlantic and I am writing this in the hold of a German prison ship as we travel toward somewhere—where, we do not know. But let us go back to New York and bring this story up-to-date.

From the moment we boarded the "Zam Zam" it looked like everything went wrong. As you know the time of sailing was postponed from time to time. We finally went on board on a cold winter day and then spent thirty-six hours tied up at the dock, with no heat in the cabins. We all went to bed dressed as for the street. The baggage was stored in one hold and then pulled out and put in another. Trunks that were supposed to be available for the voyage were placed on the bottom in the hold. Hand baggage and cabin trunks were piled indiscriminately on deck, and each person had to climb through the pile looking for his own pieces—then carry them downstairs. However, this finally all came to an end and we left New York at ten o'clock at night. Our first stop was Baltimore where again something went wrong with the ship and we were there a little time longer than we were supposed to be.

Nine days brought us to Trinidad where we took on water and oil . . . Nine days more saw us in Pernambuco where we had the pleasure of seeing something of our mission work there and meeting the missionaries in charge. Time passed only too rapidly and we left the next morning. Two days before arriving at Pernambuco we passed a life raft floating around in the ocean and the captain said it was probably from some ship that had been sunk.

Just a week out of Pernambuco we were running along one evening when suddenly the ship turned completely around and started as fast as possible to go back in the direction we had come from. Speculation ran riot until we finally learned that the wireless operator had heard another ship directly in front of us radioing that she was being attacked by a German raider. All that night and the following day we

fled—trying to get away from this dreaded menace. And then finally on the morning of April 17, at 5:25 in the morning, the raider struck.

Catherine and I were lying in our beds half awake. Suddenly there was the sound of a loud explosion. I immediately leaped to the floor saying to Catherine, "There it is." Day after day we had thought about this and half expected it—at the same time not believing it could happen to us. However, another shell exploding on the boat nearer than the first made it all too plain—we were being attacked. We started dressing hurriedly. By this time the shells were coming nearer to our cabin. Each shell as it approached made a noise like "swoooooo-ish." The moments from the time we heard this noise until the explosion were the longest in our lives.

The baby screaming and clutching at us with his little hands—the smell of powder fumes, glass breaking in the cabin and pieces of the deck above falling down, complete darkness until we could get our flash light out—hearing the shells coming and wondering if this one would be "the one," God grant we shall never have to go through another experience like it. Catherine was splendid during this time—dressing the baby and reminding me to get my glasses and the baby's shoes, both of which I would have forgotten.

Days before in anticipation of such an event we had packed a small overnight bag with some tins of milk, some extra clothing and our money and passport. (On leaving Trinidad the ship started sailing under strict blackout and we learned that she was sailing under orders from the British Admiralty. This made us realize we were on a ship that was not as neutral as we had supposed and therefore this precaution.) We grabbed this up and when the shelling finally stopped made our way up on deck. One man was lying in the passageway near our cabin with blood-soaked clothes—a doctor seeing to stopping the bleeding. A gapping hole in the side of the ship some thirty feet from our cabin told us how near one of the shells had come. Besides this hit there were eight other hits on the ship—two below the water line and this one near our cabin that made a large jagged hole in the side of the ship. We thought the ship would sink at once.

We went to our boat station and found that the boat had already been lowered to the next deck. Arriving there, we were able to get into the boat before it was lowered to the water. On the way down, one of the members of the crew who was lowering it let his rope out too fast and only after repeatedly calling to him were

we able to get him to stop just in time to keep from spilling the entire boatload into the water. Finally, we hit the water and pulled away. The scene was exactly what you have seen time and again in pictures. The big ship standing there with a decided list—ropes dangling into the water, one life boat shot away by one of the shells, dangling from its davits, heads of people swimming in the water, two people clinging to one of the life rafts, and farther away several life boats pulling away from the "Zam Zam"—one of them already sinking. A beautiful rainbow in the sky proclaimed God's promises still held.

As our boat came around the stern of the "Zam Zam" we saw the raider for the first time—a big black ship with the Nazi swastika flying from her masthead. One of her officers called to our boats to pull up to the port side and be taken on board. We pulled around there and when our turn came pulled up to the rope ladder they had lowered. First though, they lowered a rope basket and into this we placed the baby—he had quieted down when we got in the life boat, but this was too much and as he disappeared from view down in the bottom of the basket we could hear him screaming as he was pulled up. However, we saw the German sailors gently lift him out and hand him to one of the missionaries nearby. Catherine then started up the rope ladder—with me right after. If you have never climbed a rope ladder hanging over the side of a big ocean liner under these circumstances, be thankful! Topside, we first gathered up the baby and then went to the top deck as we were told. At the top of the stairway a big German marine was standing there with a chocolate bar, giving a small piece to each child as they came up.

The deck was covered with passengers in various degrees of dress and undress. Many of them in their nightgowns and pajamas—very few shoes or hats. Many dripping wet from their dip in the ocean. When all had come on board, roll call was had and it was seen that all were accounted for. The injured had been taken to the hospital immediately and were being operated on. Three were seriously hurt—one with a bad brain injury, another with both legs broken as well as an arm, and another with a leg wound; several with more minor injuries.

I should say that there were four groups of people on board—the crew, a group of young American ambulance drivers going to East Africa, a group of English people going to various places in the empire, and the missionaries. (The fourth group was one of six American men going to South Africa to buy tobacco.) Of these groups there was at least one serious injury in each group except the missionary. In spite of the fact that numerically we were by far the largest group and almost all the chil-



dren were in our group, not one missionary or child was so much as scratched by a shell.

After a bit the ladies were taken down stairs and given some lunch—to be followed by the men. All that morning and part of the afternoon the Germans unloaded baggage and supplies from the "Zam Zam". About two o'clock the last boat pulled away from her. Soon there were two loud explosions and she rapidly began to sink. They had planted dynamite in her hold and blown her up. Seven minutes later there was only a turbulent expanse of water with broken bits of wreckage floating where she had been. We were all then ordered below and the raider steamed away.

We were fed supper down in the hold of the ship and then went to bed—all in one large room—bunks for the men on one side and bunks for the women on the other. I got a mattress and lay down beside the bunk where Catherine and the baby were trying to sleep. Finally about ten—quiet of a kind settled down over the room and we all got what rest we could. Then exactly at the stroke of twelve the alarm buzzer sounded through the ship. Everyone was awake on the instant, pulling on what clothes they had and getting into life preservers. The children started crying again and we all wondered what had happened. We were locked in, but there was a small grill in the steel door—an officer came down soon and said that the raider had sighted another ship and therefore the alarms—they did not know what kind of a ship it was. However they said they would let us out if there was any danger of our ship sinking. So we settled down to wait and great was our relief about a half hour later when he returned and said it was the ship to which we would be transferred on the morrow—one they had a meeting with. Another two hours walking the baby and he finally fell off into a troubled sleep. We got what rest we could—watching him to keep him from falling out of the bunk.

The next day we were transferred to the ship we are now on—a passenger freight boat that used to be in the South American trade route. The ladies were put in the cabins—Catherine and the baby are in one made for two people, and there are five adults and three children in it. All the rest are just as crowded. We men are in one of the forward holes or hatches. (This hatch was fifty-one feet square and in it were placed 108 men, sleeping on mattresses we made ourselves from cotton ticking and cotton, placed on the floor. At all times an armed guard was on the deck and also back where the ladies were. I should say that from all of these men as individuals we received only courteous treatment. Some of the guards seemed genuinely fond of the children.) We were kept in from

fifteen minutes after sunset to fifteen minutes after sunrise. The first three days we were not allowed to see our families but after that we have been able to go up on a narrow deck some four feet wide and see them from ten to twelve each day. The first nine days after we left the raider, were in some respects the hardest. We would sail slowly to the west for half a day and then sail slowly back in the afternoon, stopping entirely at night. This we kept up for nine days—when the raider came back. She had apparently not had any luck as she did not have any more prisoners. Our three wounded men were kept on board the raider in the hospital. We finally took leave of her on April 18 and started sailing northward. This we have been doing ever since . . .

After taking us off the "Zam Zam," the raider went back and got some of the baggage out of the cabins. This was sent onto this ship and after being on board here several days we were permitted to go below and look over this baggage. Some passengers found considerable of the things that had been in their cabin—others less and some nothing at all. We were among the latter. When the examination was over, we had three articles that we had found—my right bedroom slipper—I had dropped the pair of them on deck to put on my shoes which I carried out of the cabin in my hand; a blanket of the baby's that had fallen when we were climbing into the life boat; and, a small red car—broken and chipped belonging to our baby but that some other child had been playing with the night before the attack and it had been in their cabin. All of our other things were lost—automobile, clothes, Bibles, all of the baby's clothes for the next four years, etc. All we saved was what we wore off the boat. However, as we faced this fact we found not a word of complaint in our hearts. We had stood in the midst of death and destruction and only thanksgiving to God above remained. At a time like this, I think one really gets a clear view as to the relative value of things—I trust that in the future we shall have a clearer value of the really worthwhile things of life.

I am now writing on the tenth day of May. We have been on this boat for over three weeks, and still do not know where we are going or when we shall be set free. The captain had life boat drill today—not enough life boats for the crowd, so volunteers were called for to go on the life rafts. He gave us instructions as to what to do in case the ship was attacked by an airplane—in case we were torpedoed or struck a mine, or in case a warship began shelling us. Soon we shall have to start sleeping in our clothes and carrying our life belts with us every minute of the time. As we go to bed at night each man places his clothes and life belt within easy reach.

All of this uncertainty is of course much harder on the women, and especially with those who have small children to care for. We fathers asked the captain to let us go to our wives in case of emergency and be in the boat with them to help with the children. However, he will not agree to this. God grant such an emergency will not arise. As I go below each night I lift my eyes up to the sky and ask our Father above to bring us to see the light of another day. We know not what minute of the time a torpedo will crash into the side of the ship. However, our times are in His hands and we are willing to leave them there. I should have added that each morning we men gather for a half hour's prayer meeting and we have had happy fellowship there as we have gathered around the throne of Grace. We have prayed for loved ones that their hearts will be at rest concerning us and we have felt that you were praying for us.

It is now May 17, and we are running the British blockade into Europe. The last few days have been cold and stormy with high seas running, and we have suffered from the cold considerably as we do not have clothes to dress for it . . .

May 19 and the blockade run. Needless to say our hearts are full of gratitude for bringing us safely through. We are now in the territorial waters of Spain and the captain tells us that the trip will be over in twenty-four hours. We will probably land in some port in either Spain or occupied France—we hope not the latter.

Your friends in Christ,

Catherine and Tinsley Smith.

P. S.—May 28. Well, the blockade is finally run and we are safe on land after a voyage of some two months and some 20,000 miles. Three German destroyers met us off the coast of France and escorted us into the harbor of St. Jean de Luz through a mine field. One destroyer went just in front of us and our ship followed very closely—how we hoped that the fellow in front knew his way! We stayed in this harbor for several hours and then all the Americans were taken off and brought over here to Biarritz in buses. The others were taken on to Bordeaux and we have since learned that they have been interned. One American lady went on with her husband who is a Canadian; she arrived here last night with their small baby—the husband having to stay for the duration of the war—she going home with us. We are getting a taste of what war really means in heart-breaks, etc.

June 2. Lisbon at last and safe! What a wonderful feeling when we crossed the frontier; forty-eight hours train trip here with no sleeping accommodations, but we were glad to take it. We will go down in the morning to see about boats—Africa or America? Which way will He lead?



## OUR SUNDAY SCHOOLS

OUR MOTTO FOR 1941: Every member of the School in his place, on time, striving toward the ideals of a 100% Sunday School.

This Department, conducted by the General S. S. Board, appears in the first issue of each month. All material for this Dept. should be sent to C. W. Boyer, Sec'y, 2101 Windsor Road, Dayton, O.

### "Sacrificial Offerings"

A Class Project of the Pioneers  
of Elizabethtown S. S.

*(Having noted occasional references to the "Sacrificial Offerings" in the Elizabethtown S. S. reports, a request was made for a fuller statement regarding this project. The following interesting explanation is supplied by the teacher of the class; and we are glad to pass it on, with the thought that it may suggest a similar plan for other Schools or classes, and in the hope that in this day when there are so many urgent needs, we may all be encouraged to more "sacrificial" giving. Should any other Schools or classes inaugurate a "Sacrificial Offering" project, please notify this department.)*

THE "SACRIFICIAL OFFERINGS" is a new project sponsored by the Pioneers. During March of this year I was trying to add some additional responsibility to keep my boys occupied with good ideals and work, outside the class period. Since it's hard to interest boys of High School age in extra church activities, I was at a loss to know what they might do for themselves and others.

I am very enthusiastic about the Old Fashioned Revival Hour conducted by Rev. Charles E. Fuller from Los Angeles, Calif. I've listened for several years and recently bought his book giving his life history and over 100 letters written by listeners. Some of these give glimpses of discouragement, poverty and despair. Several letters give accounts of real sacrifices of meager supplies on isolated farms in order that a small sum of money might be sent to the Revival Hour. This inspired us to try our present project of sacrificial giving. I had one of the boys taking shop to make a box which we put in the rear of our church. We announced our plans during the last Sunday in March and during April the members of our S. S. deposited gifts in the box. We asked each one to drop a note unsigned stating just what they sacrificed. The last Sunday in April one of the boys read the notes and it was interesting to hear them read. "I sacrificed candy, gum, ice cream," "6 rose stalks," "suit of clothes", "gift money", etc. This offering of \$32.25 was sent to the Old Fashioned Revival Hour.

The May offering went to Bishop and

Mrs. H. H. Brubaker and family. This amounted to \$21.25 and was sent to them at General Conference.

The last Sunday in May we announced that no offerings were to be deposited in the box during June because we had something special to announce later. We decided that on June 29 we would put an offering plate on a pedestal in the front of the church and during the singing of "From Greenland's Icy Mountains" by a mixed octette the congregation could leisurely go to the front and deposit their gifts for the Rev. and Mrs. David Hall and family. Fortunately we had them in our services that morning having landed in America the Monday before. This offering amounted to \$238.00.

During July we are receiving gifts for "The Children's Hour." Our children are divided into two groups and taught by two capable teachers in the basement during Y. P.'s meeting in the church auditorium. They need materials of various descriptions for more effective teaching and we decided we would use this money at home.

This method does not interfere in any way with our missionary offerings. We feel that the greater portion is all extra money that we possibly would not receive otherwise.

The Pioneer class decides the various places for each month. Incidentally we have far too many places for having only 12 months in a year.

I take the money from the box and at the end of the month give the total in cash to our S. S. Treasurer who issues checks to same and I send them to the recipients. The Sunday morning the Hall family was with us they received their check the same day. Our treasurer is a banker and he took the cash to the bank and issued a check for the same.

Our folks are responding nicely to this new adventure and we know the Lord will continue to bless as we do it in His name. Many of our people prefer to give tithes and offerings as well as sacrifices.

—Walter Martin, Teacher.

### The Preparation of the Teacher

H. W. Buckwalter

IN THE HEADING of a little educational journal, I found these words, as I remember them: "Teaching is the finest

science, the highest art, and the noblest profession." This is especially true of the Sunday school teacher and the pastor, for they are training and moulding immortal souls in eternal realities for higher and bigger spheres of everlasting activity.

By your own vote, 100% of all the S. S. teachers present occupy their positions by being pressed into service and not at your own request. You have not volunteered, but you have been drafted. When the Superintendent and his Board met they decided that Mary would make a good teacher for that class of girls, and John would make a fine teacher for that class of boys. So Mary and John were thrust into a new position in life. They had not seriously taken S. S. teaching into their plans for life's work; now a door into a field of new activity had been flung open before them. Now the problem is, will Mary and John prove true to the confidence and hope of their Superintendent? This brings us to the first point I wish to stress.

*I. The Teacher Must Have a Love For His Work:* This is a self-evident truth. In some cases the newly appointed teacher readily "falls in love" with his work. In other cases the teacher will need to cultivate that love. This need be no difficult task, for this was included in his consecration; for it is presupposed that the Sunday school teacher has a clear and definite experience of salvation and sanctification. And this being true, the new teacher will already have a desire to lead his scholars to Jesus Christ and into the Church.

The next thing the new teacher will find is necessary in his preparation is that

*II. He Must Carry His Class Before the Throne in Prayer.* Prayer changes things in the Sunday School the same as anywhere else. Like the High Priest of old, the Sunday School teacher and pastor will carry the individuals of his charge before the throne on his shoulders and heart. And as each individual is presented before the throne, the teacher will soon be led to take the next important step I wish to stress.

*III. The Teacher Must Study the Individuals in His Class.* He is dealing with individual souls, and each one has a distinct and peculiar personality. Each one has his own avenue of approach, and the wise teacher will study to find that avenue and make his attack along that line. He will study the scholar's likes and dislikes, the chums he runs with. In this way the teacher can make his applications of the lesson without making the scholar feel that he is being singled out and exposed to the others in the class.

*IV. The Teacher Must Study to Show Himself Approved,* a workman that needs not be ashamed of the work he is doing.

1. Study the lesson. Begin on Sunday afternoon. Read the lesson carefully, thoughtfully and prayerfully. In fact, read the lessons several weeks ahead so the work



can be planned and assignments made. But take the immediate lesson and have it in mind. The teacher who has the lesson well in hand will soon inspire confidence in his class that will be an inspiration to all and spell the difference between success and failure.

II. Study books on Sunday School teaching. There are many excellent books on teaching that should be studied by every Sunday School teacher. These books cover the ground that I can only hint at in this short time. The Publishing Houses notices a marked indifference to this line of helps that is deplorable on the part of Sunday school teachers and pastors. May I call attention to a few:

"How to Become an Efficient Sunday School Teacher"  
 "Which Way for our Children?"  
 "How to Win Boys"  
 "Children's Work in the Church"

The Publishing House will be glad to suggest helps for any teacher's or pastor's particular needs.

3. If at all possible, take a Bible Course in one of our schools. If this cannot be done, then take one of the many excellent correspondence courses that are being offered today.

V. *Don't Forget Your Objective.* Pray earnestly for and cultivate a passion and compassion for each member in the class, to lead them to Jesus Christ as their Saviour. If we cannot lead our boys and girls to accept Jesus Christ as their Saviour, then there is little hope for the evangelist to win them after they have grown up.

—Pasadena, Calif.

(The foregoing is a summary of the topic ably discussed by Bro. Buckwalter at the recent S. S. program at General Conference. The theme of the program was "The Importance of the Teaching Ministry", which was considered under three heads: The Teacher, The Lesson, and The Pupil. Other topic reports will appear in succeeding issues.

## Children's Meeting

H. K. Downie

"ARE you coming to the children's meeting tonight?" asked an evangelist of a crowd of boys whom he met on the village street.

"What do you do there?" replied one of the boys.

"Oh," said the evangelist, "we sing hymns and choruses and have object lessons and blackboard talks and we are having an alphabet lesson tonight."

"What is that?" asked another boy.

"Well," was the reply, "we take certain letters of the alphabet and try and get a text in the Bible which commences with that letter, for example,

"A. All have sinned and come short of the glory of God,

"B. Behold the Lamb of God Which taketh away the sin of the world,

"C. Come for all things are now ready."

This seemed to interest the boys who listened very attentively while the servant of the Lord was making his explanations and incidentally preaching the Gospel. At last one rather bright little boy chimed in with the question, "And what does X stand for?" No doubt he thought he had cornered the preacher but the answer came much quicker than he expected because the preacher answered without the slightest hesitation, "Except a man be born again he cannot enter into the kingdom of heaven." "Lummie, I couldn't have done better myself," was the admiring comment of the little fellow.

Have you ever thought of the new birth and its absolute necessity for those who would enter into the kingdom of heaven? Heaven is a prepared place for a prepared people and the experience of a new birth is the divinely demanded preparation.

Why is a new birth necessary to entering into heaven?

Because man is a sinner and therefore unfit for heaven. Man is a sinner because born of sinful parents and parentage determines nature. That which is born of animal is animal: that which is born of fish is fish: that which is born of vegetable is vegetable and that which is born of man is man. That which is born of the flesh is flesh and can never be anything else and as the flesh is a thing condemned by God a new birth is necessary to an entrance into heaven. Every kingdom demands as a condition of citizenship correspondence with its own quality of life. Kingdom of harmony, musical quality: kingdom of art, artistic quality. Our material nature is admirably suited to a life upon earth but the very things that fit for a terrestrial life unfit us for a celestial life. A new nature is indispensable to a life of happiness in heaven.

We must not be tempted to think that we do not require to be born again because our standard of morality is very high. The words "Ye must be born again" were addressed to a deeply religious man, one of the best of his kind. He was a Master of Israel, a ruler of the Jews and doubtless thought on that account that he was sure of a place in the kingdom of heaven and it came as a surprise to him when the Lord stressed the imperativeness of a new birth even in his case. And if the Lord said, "Ye must be born again" to Nicodemus He would say nothing more or less to us. Nicodemus was a man of great intellectual refinement, deep religious sensibility and unimpeachable character, but he had to be taught that culture can never supersede conversion and refinement cannot dispense with regeneration.

Nature may be educated to its utmost limits but it cannot be educated into something of a different nature. There is no process by which a man can be developed out of a horse or a beast out of a bird, hence the indispensibility of a new birth, a birth from above.

Do we ask, as Nicodemus did, "How can these things be?" The answer is still the same, "Except a man be born of water and the Spirit he cannot enter into the kingdom of heaven."

There are three things in every birth, an

agent: a seed: a receptacle. As in nature, so in grace. The agent in the new birth is the Holy Spirit, the seed is the Word of God, the receptacle the good heart. The blessed Holy Spirit takes the incorruptible seed of the Word of God and sows it well and deeply in a heart which He has already prepared for its reception. Thus when the sinner hears and obeys the Gospel message by believing on the Lord Jesus Christ he is born again.

A little girl had a birthday book and whenever anyone came to see her father and mother the little girl brought out her book and got them to write their names in it and in that way she obtained quite a number of names. One day a Christian gentleman came to the home, and as usual, the birthday book was brought out and the gentleman was asked to write his name in it. After he had done so the little girl put out her hand to take the book back again but instead of handing the book back at once the gentlemen said, "Wait a moment, I have another birthday." The little girl watched with astonishment as the gentleman turned over the pages of the book and when he came to another date wrote his name over against it adding the words, "born again." Then he handed the book back to the little girl who was so surprised that she forgot to say, "Thank you." Not long after that an aunt came to visit the little girl's parents and she also was asked to put her name in the birthday book. She did so and then offered the book to the girl. But instead of taking it from her Aunt the little girl just looked at her and said, "Please write your name opposite your other birthday." Astonished beyond measure the Aunt said, "My other birthday. What do you mean?" "Oh," replied the little girl, "Mr. So and So has two birthdays, I'll show you." She opened the book and showed where the gentleman in question had written his name and then she turned over the pages and pointed out the other entry with the additional words, "Born again." "Now," said the little girl, "please write your name opposite your other birthday." That was the arrow of conviction that entered into the conscience of that aunt. She knew something of the Gospel message, and understood, in a little measure at least, the necessity of the new birth but had not yet received Christ as Saviour and Lord. But shortly afterwards she did so and then was able to write her name twice in a birthday book.

How many times can you write your name in a birthday book?—Faithful Words.

## BIBLE SCHOOL DEPARTMENT

### WATCH THIS COLUMN!

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"Thy law is my delight." Is it?

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### The Zeal of Junius

EVERY PREACHER will do well to examine the analysis of the "zeal of Junius" which appeared in Mr. Spurgeon's paper, *Sword and Trowel*, many years ago. It goes something like this:

"Bigotry .....	10 parts
Personal ambition .....	23 parts
Love of salary .....	19 parts
Pride of denomination .....	15 parts
Pride of talent .....	14 parts
Love of authority .....	12 parts
Love of God (pure zeal) .....	4 parts
Love to man .....	3 parts

Total .....100 parts"  
—Free Methodist.

### The Really Poor Man

A MAN IS poor—  
If he is without friends.  
If he has a guilty conscience.  
If he has lost his grip upon himself.  
If he is selfish, uncharitable, or cruel.  
If his mind and soul have been neglected.  
If he has traded away his character for money.  
If his wife and family do not love and respect him.  
If worldliness has caused him to lose fellowship with Christ.  
If making money has crowded out the cultivation of his spiritual life.  
If love of money has hardened him until the love of Christ and His Gospel does not stir him to do his best for missions.  
If all his investments and possessions are laid up on earth and he has no treasures in Heaven.—Watchman-Examiner.

### The End of the Trail

HAVING BEEN taught evolution, materialism and atheism in their university courses, Richard Loeb and Nathan Leopold killed Bobby Franks in 1924. The confessions obtained showed the murder to be a direct result of the teachings which they had accepted. Through the power of money the young men escaped the full penalty of their crime, but they were sent to the penitentiary for life.

Now, in the case of Richard Loeb, earth's last chapter has been written. January 28, 1936, he was slashed to death with a razor in the hands of a fellow convict.

Loeb and Leopold were highly intelligent and were born to immense wealth. If they had been subjected to Christian teachings and had taken the Christian way they might have been great assets to society and lived for themselves happy and satisfied lives.

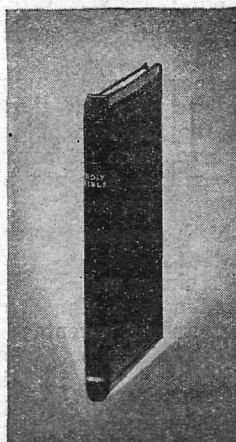
Of course those who have been trained well may go wrong, and even those who have been real Christians may be a terrible

disappointment to all who know them. But when this happens it is in spite of their training and when they have gone contrary to the religion which they have professed. The fruit of Christianity is good, all good and always good. The rejection of it or the mixing of it with anti-Christian things may bring any results for which the real Christianity is not responsible.

The crime of the two young men was

a direct result of the brute philosophy of life. By the fruit of a system it may be known.

So Richard Loeb, the slayer, has been slain. This is the end of the trail so far as we can see, but we can not see far. There is surely another life. Under a moral government that life is a necessity. Men may deny and evade and blaspheme, but there is no escape.—Free Methodist.



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13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

1 ch. 34. 24.  
1 ch. 34. 25.  
1 ch. 31. 16.  
ver. 23.  
Joel 2. 27.

ing covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

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